

SPECIAL FEATURES OF THIS ISSUE:

Mystery of the New Birth.—Koreschan View of Money Question.—Guiding Star of Human Destiny.—
Seal of the Christ.—The Golden Age.—Celebration of the Solar Festival.—Original Editorials.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is dark and muscular, with the index finger pointing upwards. The sword is held in the palm, and its blade is engulfed in bright, stylized flames. The entire scene is set against a dark background with radiating lines emanating from the sword, creating a sense of divine light and power.

October 26, 1900.

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J. S. Sargent.

In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlatives; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Born of Water and the Spirit.

Salvation of the Soul and Redemption of the Body Differentiated; Mystery of the Birth from Above Uncovered, and Processes of Regeneration or Resurrection Defined.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John iii: 1-5.

THE LORD JESUS came into the world at the end of the Jewish age, born of the Virgin Mary. His was not merely the birth of the Spirit, it was the birth of water. What is it to be born of water? This question cannot be understood until the character of water—as pronounced by the Scriptures themselves—is comprehended. "The waters which thou sawest * * * are multitudes, peoples, nations, and tongues." Peoples, nations, and tongues constitute waters, according to the declaration of the angel who came to edify John as to his wonderful vision. To be born of water, then, is to be born of these forces and characteristics. There are various degrees of these qualities. Multitudes, peoples, nations, and tongues are both spiritual and natural. This depends altogether upon what plane of thought the mind is operating.

In the beginning of the Christian dispensation, the Lord was born again. Why? For the reason that from his status as Abraham the father of the Jewish race, he had passed along through the entire Jewish age from one partial incarnation to another, the same spirit inhabiting different men from generation to gen-

eration, until Abraham was born again as the Christ of God, the Son of God, the offspring of Deity. It had required all these experiences through the Jewish dispensation, to perfect the life of Abraham and manifest him as the Son of God. When Jesus said, "Before Abraham was I am," he involved this conception of reincarnation (*anastasia*, to stand again; *resurgam*; to stand again; re-surrect, to stand again), hence the resurrection of the dead is identical with reincarnation—to be again in the flesh.

"The Word of God came to Nathan, saying, go and tell David my servant, thus saith the Lord, thou shalt not build me an house to dwell in: for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." When we know that men are tabernacles, and that the tabernacle in the wilderness was but a mere type of the human form, and that "ye are the tabernacles of God" when God dwells in you, it may be clearly seen that to go from tabernacle to tabernacle is to pass from one human being to another. Now we declare on supreme authority, that the prophets were the tents of God; that the high priests were the tabernacles of God, and that the Lord God passed from prophet to prophet, and from priest to priest; hence he said: "Go and tell David that I have not dwelt in an house since I brought up Israel [out of Egypt] unto this day, but have gone from tent to tent, and from one tabernacle to another." This is transmigration of the individuality.

Abram was given the world for an inheritance; and

the Lord Christ was the heir of the world. We declare that the Lord Jesus was Abram, High Father, and when he brings forth the Sons of God from himself, he will be Abraham; therefore, "before Abraham was I am," said Jesus.

There was another class to be born again. This class came at the end of the Jewish age. These were the internal men or spiritual lives of those who accepted the Lord. They began their experience with the beginning of the Jewish dispensation, and continued the processes of generation until the end of the same dispensation. These spiritual entities were in the followers of the Lord, and when the Lord was theocrasised—after his resurrection from the tomb of Joseph—and the Holy Spirit was shed upon the church, the inner lives of the disciples were born again. This was the new birth of the spiritual man. It required the entire Jewish age to perfect them sufficiently to bring them to the point of their spiritual birth. When they received the Holy Ghost they were born of the Spirit, but were not yet born of water. This could not come naturally until the end of the Christian age. Those who were born of the Spirit nineteen hundred years ago, saw the kingdom but did not enter it. They must be born again at the end of the age, or must be reincarnated, according to Paul's declaration: "The whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit [not the firstfruits of the body, as had the Lord Jesus], even we ourselves groan within ourselves, waiting for the *putting on of the Son* [original Greek], to wit, the redemption of our body."

Paul comprehended the fact that the birth of the Spirit was not final; for at the end of the age the body would be raised up by reincarnation, and would stand again in the flesh, the *anastasia, resurgam*, resurrection. When the reincarnation is fulfilled at the end of the Christian dispensation, now culminating, the final new birth will have taken place, and the Sons of God will stand forth in the resurrection. The resurrection (reincarnation) is the new birth. Notice the language of Jesus, not merely in the third verse, but also in the fifth verse of John iii. "Except a man be

born again he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is one thing to see the kingdom; it is quite another thing to enter into it. Moses in his natural life saw the promised land—Caleb and Joshua entered into it.

We are now coming to the great conflagration which will dematerialize tens of thousands of people; out of this burning, which is electro-magnetic, will arise the offspring of the Lord Jesus Christ. There are in the New Jerusalem, which John saw coming down from God out of heaven, twelve thousand of each of the twelve tribes of Israel. This is the cube root of a specific character, developed to its final power, making a perfect mathematical number. It lieth four-square, because the cubical number is unfolded (opened), hence this is the evolution of the cube. The man who imagines that this city, which lieth four-square, embraces the four square of a geometric cube, is not only a one-sided man, but a slabsided man. The city includes a certain number of people, the cubical number, hence it is said of it: "It lieth four-square." It is also said of this city, that she is the Bride, the Lamb's Wife, and that she has made herself ready. Now, imagine a great city 1500 miles high, or three hundred miles high, or even one mile high, broad, and long, built of wood and stone, brick and mortar, or any other material thing, a material city, as being the Bride, the Lamb's wife!

"The Jerusalem which is above and is free, is the mother of us all." Eve was the Mother of us all, or the Mother of all living. "The Jerusalem which is above and is free" is the same, therefore she and Eve are identical. The New Jerusalem, the cubical number unfolded and infolded from the cube root, will descend, and that descent will produce the conflagration; out of this fire will arise the Gods, the offspring of Deity—heirs of the eternal kingdom. This will constitute the final new birth of the Christian dispensation. Then the old heavens and the old earth will pass away. By this is meant that the old church and the old state will be blotted out. There will be a new church and state, new heavens and a new earth, wherein dwelleth righteousness.



The central star around which clusters the great galaxy of luminaries—centering in the sun of the angelic heavens—is this truth; namely, immortality through the resurrection of the dead. The verity of the resurrection to come, is established by the resurrection of the Lord as the firstfruits of immortality—the first-born from the dead.

In heaven the ties of Nature are not known. The loves which comprise the fellowship of the kingdom of God are distinct from family or consanguine affiliation, and wrought of principles not to be compared even with the ties of the sensual existence. These last shall be obliterated by the operation of the principles of eternal life.

Koreshan View of the Money Problem.

The Sophistry of the Politicians and Blindness of the People; Bimetallism not the Remedy; Justice Hastens to Avenge the Wrongs of the Oppressed.

PEOPLE ARE QUEER. If Madam Eddy says to them, "there is no sin; all is good, all is God," and can get them to repeating it, "presto! change," suddenly it appears that matter is annihilated and all there is left is mind; ergo, says the republican party, get the people to saying there is no money but gold, hence gold is sound money; and presto! "sound money" is the only thing that jingles properly against the ear. "Sound money." Don't we want sound money? Yes, we want sound money, solid money, gold money, and we want the banks to own it, because the bankers—ruled by Lombard street, London, (we are English, donchernow!)—are so much better custodians of the people's wealth than the people themselves, that it is much better that the people be deprived of the thing which makes them so much trouble to handle.

There is not one man in a hundred thousand who knows that the Constitution of the United States provides that the authority for the valuation of money and the making of it belongs to Congress; and that if the nations of the world would remove the government stamps from gold, it would be absolutely valueless as money or the medium of exchange. For purely commercial uses, it would not be worth ten cents on the dollar. The removal of the government stamps, or the demonetization of gold, would affect gold precisely as the demonetization of silver affects silver, or the demonetization of the greenback affects the greenback. The promise to pay—on gold, silver, or paper—authorized by the United States, is sound money.

The substances of exchange are the products of Nature, aided by industry and created by the same. These products and the sources of their production constitute all the wealth there is. The Government of the United States is rich because its resources are inexhaustible. Its wealth is in its farms (agricultural resources), its mineral deposits, its means of commercial interchange, its ten thousand industries, and its millions of industrious people. This is the only security a great nation has for the basis of its exchange negotiations—national and international. Upon the basis of these great resources, the Government promises to pay. Its agreement to pay (the substance of its wealth), written upon a piece of paper, is as good security as though written or stamped upon a metallic substance. This does not suit the bankers, because *they* depend upon a high rate of interest to make their money; hence the scarcity of money increases the resource of the banker. The banker insists that the money shall not be doubled, hence his determination to maintain the single standard. Bimetallism would not help the matter much. It

would give about ten years' leeway for the bankers to get the money out of the hands of the people, and place them again absolutely in control of the wealth of the world. "Sound money" is the ability of the Government to meet all its obligations, in the supply of the things that the people demand for life. These things constitute the necessities, comforts, and luxuries of our being.

The people are asses in every sense of the word. Men will vote for McKinley because they are told they want "sound money." They never ask the question, "Will we get any of this 'sound money,' or will it remain in Lombard street, London, with a branch of its interests in Wall street, N. Y.? No, we will vote for 'sound money' because it sounds better than money worth 50 cents on the dollar." We have heard republican speeches where the farmers and manufacturers were interested, and the slogan is, prices will go up. Who demands higher prices? Why, the farmer must get more for his produce, and the manufacturer more for his wares; hence, vote the republican ticket, because it will increase the price of your productions. How is it where the working man is particularly concerned? "Vote for McKinley, and you will get a dollar worth a hundred cents." "What for?" "Why, because you will have more cents to get the goods that bring higher prices."

Does the political speech maker and trickster tell the working man that he should vote for McKinley because he will get a sound dollar to pay for higher prices? By no means. The people who work for any kind of a dollar are too busy to notice the difference in the speeches made to the people of different interests; and so busy that they have not gained sense enough to put the two statements together, to see what they amount to in the aggregate.

The people are asses, for the reason they cannot see that what is good for Lombard st., London and Wallst., New York, is not a good thing for themselves; they are asses because they will produce, and give the principal part of their production to their masters—the plutocrats. If you will tell me what is the best thing for the bankers and money-hoarders of the world, I will tell you what is *not* a good thing for the people. On the competitive basis (were the world to continue thus), paper money made by the Government and distributed to the people directly would be the people's money—and the best money in the world. It would be the Government's obligation, would be absolutely good, and all the governments would be glad to get it because it would be a safe guarantee for the delivery of our goods to all who held it.

When the Irishman found himself shipwrecked on a strange island, after gasping for resuscitation, and recovering his speech, he asked the natives of the country if there was a government on the island. Being assured in the affirmative, he asked if it was a good one. "Yes," said the inhabitant of the island, "it is a good government." "Well, I'm agin' it," said the Irishman. So the bankers also are "agin'" the money of the people; in fact, they are opposed to any kind of money in the hands of the "common people." As the people are asses they will not see it. The money power, supported by the Government, will continue to usurp the rights of the people until they bring the crisis. There will come no better times until the great battle of Gog and Magog reaches its culmination.

There is a great cry of "prosperity." Go ask the small merchants and middle men, the traveling salesmen, if they have seen the boasted prosperity! Ask the real estate men throughout the country, if the good times have come! The only prosperous ones are the

robbers of the people. There is always prosperity when millions of laboring people can be robbed of the products of their industry; but this does not insure prosperity to the tens of thousands of starving families throughout the land.

What is the remedy? There is but one; that remedy is the coming of the kingdom of righteousness, the product of the planting of the Christ in the world at the beginning of the age. The harvest is here, the time whereof it is said: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." "And I will be a swift witness against the sorcerers, the adulterers [those who adulterate their goods], and against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Men have robbed so long without an exhibition of the divine vengeance, that this seems like idle talk; but we declare, *the time is at hand!*

The Guiding Star of Human Destiny.

The Great Foundation of the Scientific Gospel; the Power of Deliverance in the Application of Immutable Law; the Messianic Victor and Church Triumphant.

BERTHALDINE, MATRONA.

MILLIONS of the church militant have sung for the strengthening of their spiritual heroism, Keith's beautiful hymn:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.

So a conquering Hero declares in scientific completeness, the nature of the one foundation, and of the excellency of the Word. The foundation of the science of the law, of which Jehovah is the logical fulfilment, called the living Logos, is the Koreshan Science of Cosmogony. This revelation of the microcosmic and macrocosmic Word is specifically the truth, of which the church of God for ages has been promised a saving knowledge. This knowledge—the weapon of Eloah, the conquering Hero, the mighty God and everlasting Father—is the ransoming power for which Jehovah gave his life.

The purchasing power of Jehovah's life is represented by the mighty outcome of the almighty Science of Truth, in its application to the uses of life in the sphere of its ultimate triumph—the arch-natural glories of the Golden Age. Only in the enjoyment of this outcome, the fruits of Jehovah's life, can we realize the preciousness of that pearl of greatest price which the Savior of the world gave his life to possess, and which lives to become his possession. Too great honor cannot be accorded the winner of the "prize of the high-calling of God in Christ Jesus;" too great value cannot be given in the estimation of the excellency of knowledge. "Wisdom giveth life to them that have it," and the

knowledge of the Lord will fill the whole earth with the glory of his life.

Referring to the coming of Eloah, the Messenger of Science, the prophet exclaims: "Who shall stand when he appeareth?" He comes as a man "standing in the sun," clothed with light as with a garment, to all able to recognize him by the illumination of his genuine Science. The great Sun of the laws of being reveals the whole world sitting in the darkness of "science falsely so called," but points to the Son of man as standing in the marvelous light—the lumen of genuine science. He stands in earth as the middle wall of partition between that great city, the New Jerusalem, whose builder and maker is God, and that outer darkness where there are weeping, wailing, and gnashing of teeth. This wall, veiling the glories of the interior heavens where God is, represents the crucified One, whose life was given for the life of the world.

The living Rock embodies the firmness of science, whose gift to the world is sound doctrine concerning the appropriation of the flesh of Christ, and the consequent reproduction of the body of Jehovah as the Church Triumphant in that flesh, from whence proceeds the standing again of the Sons of God in his image and likeness. The Rock, the Scientist, is to demonstrate to the world, by the power of science, that its baptism by the spirit of Jehovah's transmuted flesh, did not beget in it a vain hope, and that it has not in vain believed in Him as the resurrection and the life.

The Messenger of our final Covenant with Deity is in full recognition of the interdependence of God and man, and of man and his environment, as it is taught by the law of analogy. The firmament of the universe, by the application of this law, is shown to be the handiwork of Jehovah, the holy Seed of truth and good; and the heavens are made to declare the glory of every name written in the Book of Lives. The Messenger brings a system of Cosmogony which furnishes a complete review of the great procession of operatives who execute the will of the Eternal, and makes manifest his wisdom in perpetuating the unity of God and man as the source of the supreme joys of the life and liberty of the Sons of God.

The Cellular Cosmogony is the veritable foundation of all law, and by it alone can the operations of law be correctly interpreted and applied in the various relations of human life, the embodiment of whose Divinity is declared to be the Temple of God, of which all other temples made with hands are but foreshadowing types. In the most external natural sense, the firm foundation for the saints of the Lord is the earth, called God's footstool. Its firm foundation—comprised of the seven metallic strata, five mineral strata, and the superimposed geologic formations, crusted with a conglomerate of the resources of all the strata for man's utilization—is certainly all the Man of earth could demand for the material expression of his thoughts from the God of his indwelling heavens—his mentality; it is a firm foundation of almost immeasurable resources, and awaits the command of perfected Man to be built into the most beautiful mansions and temples of divine conception that can be made with hands, in control of adapted mechanism.

"The earth is the Lord's and the fulness thereof;" and when he comes to reclaim his own, he will be able to identify himself as its rightful heir; first, by his perfect knowledge of its form and functions; and secondly, by his manifest ability to use its resources for his own glory, whose sphere of manifestation is in the good of his creatures. The heavens and they that dwell therein are also the Lord's—all the intellectual resources of the world are his to direct to their legitimate uses.

The physical heavens furnish the one grand plan of the divine system of universal salvation. The plan of the divine kingdom where universal order reigns, is mirrored in the physical heavens, as it is to be materialized in earth. We behold in it the glory of the central Sun, the Imperial Ruler of the day. The central Sun of humanity is the focalization of all the energies generated in the universe. This is effected by their polarization in the Guiding Star of Destiny. We behold the glory of the Moon also—the Mediatrix of the conjunction and dispensation of the energies of earth and the heavens; and finally, the glory of the Stars of the dispensation—each one bearing the image of the heavenly in the earth of its specific inheritance, and in the union also of their transmuted energies, which they call their Sun.

Of all the subjects for devout contemplation offered

to the public mind today, none is so grand and glorious as the teachings of the Cellular Cosmogony concerning God and man—concerning human origin and destiny. By it alone man may learn the name of the only true and living God, and the name of the city of that God, his everlasting habitation, from which the law shall go forth to rule the universe governed by the science of all its component parts in all their wonderful and intricate relations.

The Man standing in the sun, and the God that hides himself in thick darkness, are one in that conjunctive unity of God and man effected by the law of the cross, which the Koreshan Cosmogony reveals to be the central law of universal life. The solar Man corresponds to the stellar nucleus of the physical sun, which transmutes the perpetually focalizing energies of the physical universe to those radiations of life which give life to every seed after its kind. For this cause is this Man, the Sign of the Son of man in heaven, called KORESH. The word Koresh is Hebrew, meaning the source of life; it is from the root *koor* or *chur*, signifying a furnace or smelting place. The word in some languages is the name of the sun, universally supposed to mean the alchemico-organic luminary; but in reality, it has allusion to the biological luminary, the source of love and wisdom, the divine Solar Center, the personal Deity.

In meditation upon the wonderful revelations of Koreshan Science, one contemplates the power of the Lord's resurrection as the Rock of Ages, and cannot find better expression for his sentiments than in the language of the Psalmist:

Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins; thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! *Psa. cxxxix: 6-17.*

The almighty forces of the Science of Truth—named by its giver, Universology—are destined to dispel all darkness; to sweep away every refuge of lies; and to cleanse every turbid stream of human life by baptizing the world with water and with fire. He, the mighty One of forces, is destined to become to the world like a refiner's fire and like fuller's soap; to become the storehouse of all the tithes and offerings of Israel restored to the fulness of the Gentiles; for he is KORESH, the Lord's Anointed; the Shepherd and Stone of Israel; the Rock of Jehovah's salvation; the firm foundation in whom, in all fulness, dwells the life-source of the universe!

The Seal of the Christ.

J. S. SARGENT.

THE EDITOR of the *Open Court* has endeavored, in an article involving much research in history, language, and archeology, to determine what was the "seal of Christ," or what was meant by the term as used by the disciples in their writings. After much labored speculation, adorned by profuse illustrations taken from ancient mythology, modern tradition, and recent Indian ceremonies, to show that the sign of the cross was known and used as a more or less sacred symbol long before, as well as after, Jesus the Christ's advent and crucifixion, he sagely concludes that the seal of Christ was simply and only a religious ceremony or symbol, identical with the sign of the cross, and for which the latter term was substituted quite early in the primitive Christian church.

With this conclusion, as drawn from an array of incidental facts presented, we have no controversy; but admitting that the terms "cross of Christ" and "seal of Christ" are practically identical in significance, is there nothing more implied than the ceremony—the mere finger-marking of the cross upon the forehead of those so sealed? Perhaps this is as far as the writer referred to has cared to go into the subject; and if so, such merely superficial results would seem not to be worth the scholarly effort which this journal, "devoted to the science of religion," has given it. While it may be interesting to know forms and ceremonies, it contributes little to the true science or life of religion, when shorn of a knowledge of what ceremonies or signs signify in the great work of human redemption. Such curtailed information rather leads to idolatry and superstition, to which the Christian church has already irrevocably descended.

The question concerning what the seal of the living God, or the seal of the Christ, is in reality, seems to us to be the important point to discuss. It is evident from the writings of the Apostles of Jesus, that it was the work of the Holy Spirit upon the heart; the sealing was "unto the day of redemption." Jesus declared to those who partook of the last supper with him, that those who ate of his flesh and blood would be raised up at the last day, which obviously is the day of redemption. Now, as they were sealed unto the day of redemption, and as they were enjoined to preserve the seal undefiled that they might receive eternal life,

what was it that was sealed, and how was the sealing accomplished? The knowledge of all that a Scriptural term, sign, or symbol implies, constitutes the only science of religion worthy of consideration.

The word seal means to enclose; as a noun, the word also means a mark or signet; and it is used here in the highest and most comprehensive sense, and certainly includes both the sign and enclosure, which are involved in the definition of the word. Something was enclosed and stamped, sealed or impressed in the heart and life of every man who was sealed. Jesus himself was the seal of the living God; and it was his flesh and blood, transformed to spirit by theocrasis or burning, that were eaten or appropriated in and through the divine baptism, that sealed his followers unto the day of redemption. The spirit was essentially the seminal essence of Deity in its impregnative capacity and action; and those who received the baptism constituted in the aggregate the church—the Lamb's Wife.

It is the function of the father to effect the sealing in conception, but it is the function of the mother to accomplish the unsealing at the birth of that which is sealed. There will have been seven of these sealings when the Book of Life is opened; and the Lion of the tribe of Judah, in the capacity of the Motherhood of God, shall prevail to open the seals and give birth to those who have been in process of gestation, or regeneration, during the Christian dispensation—those who will come forth as the Sons of God. In their unitive life and action they will constitute the kingdom of God, the Man Child who will rule all nations with a rod of iron—the science of true government.

The seal is also the cross of the Christ—the crossing of the divine animal life with the ordinary humanity; the crucifixion on the wooden cross was but the symbol of this real cross of God and man. It is this engrafting of the divine flesh upon the corrupt humanity that enables it to rise at the last day in the pure flesh of immortal life. The fact that the knowledge of the crossing of the divine nature and the mortal nature of the common humanity was extant among the ancients from whom the pagan world has descended, accounts for the preservation of the cross as a merely superstitious emblem until the present time.



In a general sense, the old heavens and the old earth apply to the old or existing order of things, especially the old church, with its appurtenances, which, as it exists at present, is a mixture of the primitive church with paganism, the adulteration of good and truth, by which truths (the old heavens) have become fables, and the goods (the old earth) have become evils. These will be done away in the new church.

The Jewish church and dispensation brought forth one immortal man. When it produced this fruit, the firstfruits of the resurrection of the dead, it reached the climax of its career and the nation was scattered.

There must come a time in the progress of social economy, when the provisions of distribution are commensurate with the individual necessities of the world.

In the Editorial Perspective.

THE EDITOR.

THE GOLDEN AGE is the era of fulfilment of human destiny. It is the period of the revelation and manifestation, in the language of the new creation, of all that has been in process of development for long cycles under the hidden Hand in the world of man; it is the day of realization of divine ideals in externals, when the desires of God and man will be fulfilled in the relations and conditions of universal peace and happiness; it is the time of the culmination of the great system of human redemption; it is the age of life and liberty, when humanity will reach its fruition in the enjoyment of all that has been promised by divine poets and prophets of the past. Sages and seers have inspired humanity with the hope of coming deliverance; priests and prophets have prepared the way; and Messengers and Messiahs have guided and impulsed the Sons of Destiny in the direction of the goal. The hope of humanity has not been in vain; law is immutable, and never disappoints. The Golden Era is inevitable, and the twentieth century will witness its glories! We stand upon the threshold of the new age, at the door of the new world; we are rapidly approaching the time of the unveiling of the divine Images in tangible, immortal flesh in the natural world. Progress is about to reach its climax in the manifestation of the Gods, for which the Almighty has worked, and humanity waited. The forces of the universe have conspired to produce the fruitage of cycles, and the power of Deity has been exercised for ages, preparing the world for the great consummation. The long period of darkness and death is about to end, and the great day of triumph is at hand. The light of the Scientific Religion has come; the illumined Man has appeared to declare the everlasting gospel and bring universal peace; to dispel darkness and destroy death; to establish equity and redeem the ruined; to save sinners and purify his people. The world will soon recognize the mission of the Messiah and cling to the hand of its Hero. The coming of Koreshanity is the dawn of universal Day; it marks the greatest epoch of human history. The Science of KORESH involves the greatest issues, and solves the greatest problems; it portrays the brightest picture of the world's future, and lays the foundation of the world's greatest Empire; it reveals the greatest mysteries, and makes the greatest discoveries; and it will perform the greatest uses, and achieve the greatest results for the blessing of humanity for ages to come!

Voltaire made a mistake when he declared that before the opening of the nineteenth century Christianity would vanish from the face of the earth; but it is not altogether creditable to the world that it has remained—it is not even a mark of progress that the number of adherents to modern Christian religion is more than double what it was a century ago. The expansion of Christian nations and the growth of Christian influence by no means constitute the extension of the kingdom of God; the conditions resulting from the spread of modern Christianity belie the claim that the church exerts a benign influence over the nations. The optimist may point with pride to the popular impression that Christianity, not Mohammedanism nor Buddhism, wields sovereign influence over four sevenths of the human race; but the Koreshan Scientist analyzes the fruits of Christian civilization. Are the civilized nations Christian? In them modern Christianity prevails; and yet in the industrial, social, and political affairs—the very domains in which religion should be applied—there is manifest that insatiable, organized greed that starves India; that dopes China with opium; that intoxicates and brutalizes the heathen with whis-

key; that precipitates nations into war; that oppresses the masses, and rolls the world in corruption. The tyranny of Europe and the chaos of America lie within the territory of the assumed sovereignty of Christian influence; but where modern Christianity prevails there are the evidences of alarming increase of crime, the corruptions of state, the gigantic evils of society, selfishness of the nations, and sensuality of the people. Throughout Christendom the love of war, desire for plunder, prostitution of all social functions, false philanthropy, hypocrisy, and fraud, general oppression, total disregard for the welfare and rights of the neighbor, and worship of gold are manifest in striking contrast with the institutions of united life in the primitive Christian church. Koreshanity opposes modern Christianity for the same reason that Jesus the Christ denounced the Jewish church nineteen hundred years ago; and the Koreshan diagnosis of the diseases of Christendom is scientifically correct!

The nebular hypothesis is the mental chaos and fog from which the astronomers have long endeavored to construct an orderly system of cosmogony; but so far, it fails to be resolved into any condition suitable for logical analysis from the basis of fact. Under the impulse of the idea of evolution, in ignorance of the co ordinate processes of involution, the astronomer, like the modern biologist, assumes that all of the complex forms of the universe, with their corresponding degrees, qualities, and activities of energies, are the result of gradual evolution of the mere agitation of the inert and inanimate. The great creator of the modern scientific world is fallacious evolution; it is the hypothetical, all-pervading, ever-persistent tendency to produce that which was never before expressed or manifest in the realm of existence. But under careful analysis, the modern cosmogonies are found to correspond to mental evolution in the sphere of modern speculation. The vortex theory has had its day; and the nebular hypothesis has engaged the profound attention of the astronomical world during the past century and a half. These theories were put forth when the telescope became sufficiently powerful to enable man to discover the various nebulae of the physical heavens; but sufficient time has elapsed to allow the great whirling vortices of seething, burning gases to manifest some *change of form*; but unfortunately, the faintly glowing spirals visible in the constellations present the same appearance today that they did when the telescope first revealed their existence! If the nebulae will not change, the nebular hypothesis *must*! LaPlace and Kant supposed that the nebulous masses were intensely hot; hence, their theory invested the worlds in flames. Dr. See demonstrates that the famous star clouds are *cold*, and of course this destroys the evolutionary fire god. But now comes Prof. Chamberlain, of the Chicago University, denying that the solar system ever was gaseous—and he is now building a meteoric hypothesis, and he may find in the path of the thousand asteroids a new idea of planetary formation and world evolution. Thus the evolution of modern theories continues—and it is called science!

Dr. Thomas has a scheme for the establishment of the universal religion, and the publication of a cosmopolitan Bible, embracing the moral precepts of all religions of the world, and excluding every theological conception that is not the common property of the pagan systems. The declarations of the Chicago divine, however, are significant: "Modern Christianity is drifting toward a universal religion. Twenty-five years ago the idea of a cosmopolitan Bible would have been unsupportable.

But the religious development of the last quarter of a century has shown the necessity for such a Bible. Christians are beginning to realize that Christianity is not the only religion in the world, and that all who are not Christians are not pagans, and that the teachings of the Asiatic religions contain just as beautiful and inspiring moral codes as does the Bible." The Koreshan idea of a new Bible is a book of authoritative revelation; and the endeavor on the part of the Almighty to institute a new system—a scientific religion which shall prevail throughout the world—finds its antithet in the patching processes undertaken in the movement of the world's parliament of religions. The tendency is to destroy the distinctive features of the Christian religion, abolish the idea of the Messiah, and to make the purpose of all religions identical. Remove the Christ from the sphere of necessity; exclude the gospel of Jesus; discard so much of the Bible as seems to the modern theological mind to be out of harmony with the oriental religions; compile a cosmopolitan Bible made up of fragments of all the real and pretended Scriptures of the world—and then Christians will be ready to patronize the image-makers of China, to worship in the temples of India, and, with the aborigines of America, pray to the Great Spirit. A Bible produced by means of the scissors and paste-pot may suit the fancy of the degenerate theologian, but it will never meet the demands of the age of Koreshan Science!

The editor of the *Last Days*, an Adventist publication, is "amazed at the audacity" of the writers on THE FLAMING SWORD's editorial staff, and at the persistence and force with which they sustain the claims of KORESH. Having met the Founder of Koreshanity some years ago, he now remarks that "We little dreamed that there was sitting beside us one who was greater than Jesus—one who was one day to rule the destiny of all men. Surely, the old pope will have to come down from his throne now, and make room for this Man of Destiny—this new and greater pope." Men could be found nineteen hundred years ago who were as much amazed at the claims of Jesus, for he presumed to succeed Moses in the exercise of Messianic functions. The trouble with the Adventists is, that they are not looking for the coming of a Man, but an impossible aerial prodigy; and this false expectation leads them to disregard the claims and credentials of the true Messiah. But is not the Messiah to come down from heaven? He "came down from heaven" nineteen hundred years ago, and yet he was born as a man. Further: "At one fell swoop it [the truth of God] destroys the claims of christian science, theosophy, spiritualism, Koreshanity, and every other latter-day delusion based on the separate existence of the soul from the body." It occurs to us that the power of this sweeping destruction (and does the *Last Days* wield this power?) should be wise enough to discriminate between Koreshanity and the delusions of the hour, because Koreshanity stands upon the foundation facts of Alchemy, which demonstrates that there is not a spirit, nor a soul, nor a single mental entity in all the universe of human experience, that is not contained in a *material body* right here in this world! The "fell swoop" of our contemporary leaves us unhurt; hence our ability to reply, and to continue the promulgation of the Scientific Gospel—the Message of the Messenger.

Human redemption consists in lifting the mortgage which the devil holds on humanity. The meaning of the word mortgage is the death-pledge; it is from *mort*, death, and *gage*, pledge or bond. The world is under the mortgage or the pledge of death, the curse, because it is mortal; and it cannot redeem itself for the reason that it has fallen through breach of law, from the right to possess life. The Redeemer must comply with the law

of life to the very letter, in order to restore the forfeited land of promise; hence, he gives his life as security that he might remove the death-pledge. The secular world is under mortgage to the money-lender—hundreds of thousands of farms, business concerns, buildings, industries, and the various real and chattel properties, are under the bonds of dread obligation. The setting-up of the golden calf is the process of mortgaging the American nation—the placing of the republic under bondage or the death-pledge. The gold standard law was passed under the present administration; and the *gage*, the link or bond between the government and the bondholder, is the present secretary of the treasury—Lyman J. Gage!

The campaign cry of the republicans is, "We want no change!" No? The trusts are good things—it would not do to set them aside; the money power is righteous—let it control; the laboring classes are being crushed—but they deserve it! Let oppression go on—reform is useless; there are evils—but we cannot get along without them. The logic of the republican is consistent, but how false the premise! No less inconsistent is the cry of democracy: "If you vote for imperialism you will lose your freedom." *Lose your freedom?* The American citizen could lose what freedom he thinks he possesses, and never miss it! The democratic idea of liberty is but a sentiment—all there is left of liberty. Democracy has pictured a few conditions of bondage in past campaigns, but it is now negative; it also assumes that "we want no change;" the government as it now exists is the ideal of independence; let it be as it is, with the exception that the trusts should be bridled—they may acquire still greater wealth and power if the government should lead them into greener pastures in other climes.

Another end of the-world prophet has come; and his startling conclusions are derived from the basis of a jumble of Scriptural prophecies and the Copernican system of astronomy. Rev. Silliman Blagden, of Montreal, discovers that the Almighty has already begun the work of destruction of the physical universe—applying the torch here and there in the stellar firmament; that the stars are worlds on fire, and that the sun is becoming the charred remains of a great conflagration, as indicated by the sun spots—patches on the sun where the fuel is exhausted. The last act in the drama of the cosmos will be the falling of flaming stars to the earth—and then the curtain! The Reverend gentleman is properly named; he is a *silly man* who, in company with millions of others, has a great deal to learn about Bible symbology!

The perfect man is the product of the *imagination* of Deity—that is, God's image-making power, the power to create or reproduce images. Man was created in the image and likeness of God; but when man was created, where was God? Jesus was the image of the invisible God—he was the fulness of the Godhead bodily, because the Almighty was *in his own image*. This is in accordance with the meaning of the word image, from *im*, in, and *age*, to do. The image of God is the pediment in which God performs his highest functions—the place for him *to do in*. The image of the forces of the life of a plant is the seed; and the seed or image is the material pole of perpetuity.

If everything were called by its right name there would be less deception—there would be fewer false things passing for the genuine. The postmaster at Urbana, O., informs us that *Intelligence* has refused to receive THE FLAMING SWORD. This does not mean that real intelligence rejects the journal of Koreshanity, but that a paper misnamed *Intelligence* has refused us the courtesy of exchange. Our mental rays are too strong for the will-o'-the-wisp, which flickers to its own satisfaction when left alone in the dark!

The enemies of KORESH say that he fleeces his disciples. The Shepherd in shearing his sheep saves that which would otherwise go to waste, and weaves from it the garments of the new age. But some people prefer finding fault with the Messiah, to crying out against the wholesale skinning of the goats by men in every branch of competitive industry and commerce, where the scope of the crime covers the territory of the millions!

An Ohio medium offers her services in defense of a murderer—asserting her ability to prove that his spirit had been insane for the past 400 years. As the medium presumes to be so definite, she might reveal where the spirit was *located* during this long period. If all spiritual entities dwelt where spiritualists suppose they do,—in the open space of atmospheres,—neither the spirits nor the people would be in a condition of sanity!

A novel religious ceremony has been conducted in the West; a Kansas criminal, sentenced to three years' imprisonment for horse stealing, was baptized by immersion at a Christian church, with his hands in handcuffs and his feet in chains. It is supposed that his sins were forgiven by the Almighty, but he continues to pay the penalty—a demonstration of the fact that modern Christianity is not as practical as secular government.

A New York printer expressed a truth more forcibly through a typographical error than he perhaps could have done intentionally; he made the tickets for a Sunday-school concert read, "For the benefit of the Arch Fiend," which was doubtless correct in fact, though intended to be for the "Arch Fund." His satanic majesty is after modern money—and generally succeeds in getting it!

Max Lenz asks, "How do revolutions originate?" He might analyze his own name and find the suggestion that the cause is in refraction of mental substances through distinct anthropostic lenses. An epoch is a climax, in which forces focalize to produce a vortex.

It is evident that mortgages have weight, because it requires exertion to lift them; they are a grievous burden to be borne by the people until the time of redemption. The reason the mortgage is heavy is because it is the death-bond, and the gravity of death leads to the grave.

Campaign prophets are numerous; out of the multitude of prognosticators, many of course, will make good guesses. The political pendulum will swing in range of somebody's random shots, and the lucky ones will pose as the "I-told-you so's."

The Chinese situation continues to dragon at a slow pace among the powers; it requires time to brew trouble, but the longer the elements are allowed to ferment, the more violent will be the storm!

A presidential candidate is able to carry whole states only when supported by the people; after all, the lifting power is in the voter.

When the Almighty rises from the tomb of mortality he is full of levity; he is then in position to laugh at his enemies!

The age culminates in the Man of scientific conclusions, the container of the truth in ultimates.

The solution of the problem of the Elixir of Life lies in the discovery of the "hidden manna."

People borrow trouble when they borrow money.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Koreshan Attitude Toward the Bible.

I see in THE FLAMING SWORD your statement that the Bible is not the Word of God. If it is not, what is it? Please answer. I am very desirous of knowing the truth.—Mrs. T. E. D.

The Bible itself says: "In the beginning was the Word, and the Word was with God, and the Word was God." If the Word is God, and the Bible is the Word, then the Bible is God. But the Bible is not God. "The same was in the beginning with God. All things were made by him [the Word]; and without him was not any thing made that was made." Is the "*him*" referred to, the Bible? "In him was life; and the life was the Light of men." Does this mean the Lord Jesus, or the Bible? "And the light [the Lord Jesus] shineth in darkness; and the darkness comprehended it not. There was a man sent from God [born into the world], whose name was John. The same came for a witness, to bear witness of the Light [of the Bible, or of the Son of God, which?], that all men through him might believe. He [John] was not that Light, but was sent to bear witness of that Light. That was the true

Light [which? the Bible, or the Lord?], which lighteth every man [not every beast walking on two legs, but every *man*] that cometh into the world. He was in the world, and the world [cosmos] was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh [this was the flesh of God, the immortal flesh which, after the resurrection of the Word, was theocrasised] and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Was this Word the Bible, or the man Jesus?

Well, what is the Bible, then? It is the best possible description of the Word and all that pertains to Him, through the instrumentality employed to declare the Word—the Lord—to the world. The Word is God, and God is the Word; this is *not* the Bible.

The Solar Festival.

Celebration of the Sixty-first Anniversary of the Birth of Koresh, October 18, 1900.

THE FESTIVAL of the Sun, celebrated October 18, 1900, by the disciples of KORESH, at Beth-Ophrah, the central Home of the Koreshan Unity, has left in our minds distinct impressions that will always be more readily recalled than the memory of the details of the elaborate program. The sacredness of October 18 can only be felt by Koreshans, and the importance of its celebration is seen from the Koreshan standpoint alone. Suffice it to say, that we felt the spirit of genuine fellowship on this day of joyous anticipation.

Koreshanity is comparatively new to the world; its claims are startling; the new order contains its striking features, its new customs, and its appropriate symbols. Koreshanity is a system of divine Imperialism; and the program of the Solar Festival portrayed the idea of the kingdom, of empire, of organic unity. The Koreshan System kindles anew the love of royalty—its science of government makes this inevitable. We felt the in-

fluence of the spirit of Imperialism, and welcomed it. We saw the American and the Koreshan flags waved upon the same floor—in loyalty to the present government, and in anticipation of the better government—the perfect kingdom, with all that it involves. We saw the display of the Solar Spectrum, and the Muses of the New Age; and were inspired by the songs and odes sung in honor of Koreshan Royalty.

We shall never forget the IMPERIAL ORATION, in the afternoon, by KORESH, with its sublime truths, its stirring appeals, and its vivid pictures of coming temporal glory and universal peace in earth. The character of the Messianic manifestation of nineteen hundred years ago was analyzed, and the purpose of the coming of the Messiah at the end of the dispensation defined. A temporal kingdom, a great Theocratic empire, was promised to Israel; the disciples of Jesus expected its establishment in their day; but the time of the culmination had not yet come; another dispensation was necessary ere the spiritual kingdom could express itself in the Empire. The meaning of the great Advent movement of 1839-44 was pointed out, as well as the significance of events contemporaneous with the Illumination of KORESH in 1870. The prophetic periods were defined, and the signs of the times interpreted as pointing to the presence of the Messenger, the close of the old dispensation, and the beginning of the new.

The crowning feature of the evening program was the enunciation of the IMPERIAL EDICT, by VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity, attended by her aids-de-camp. With a majestic sweep of her scepter, the Pre-Eminent commanded the attention as well as the admiration of her people. The royal document was a declaration of the functions of the Pre-Eminent; a definition of the principles of organic relation and order; and an admonition to fidelity to the great Koreshan cause. In this Edict, the Pre-Eminent declared that "Our order is both a Democracy and an Imperial System. Our Democracy is not after the order of the democracies of the world, nor is our Empire of the character of those which now obtain in the world. Ours is an Imperialism of Love. That government which governs by arbitrary force is not worth the name of government; hence, to execute the desire of our people in the conduct of our scholastic and industrial departments, and to direct the economics of the Koreshan Unity to a successful issue, is the purpose of all my efforts on material lines."

The Autumnal Festivities of 1900 began the new Koreshan year. The day came with its lessons and encouragements; its sympathies and inspirations; its greetings and benedictions; and its impulses and determinations. We enter upon another year of progress toward the final consummation in the happy relations of United Life, in the light of the Sun, and under the watchful care and material tenderness of our gracious Pre Eminent.—EDITOR FLAMING SWORD.

* * *

Measure or Standard of Value.

Unanswerable Arguments Proving that Money is Made and Destroyed by Law.

The eminent English bankers, Baring Bros., are responsible for the statement that after England demonetized gold in India, 20,000 pounds of that metal had not power to command a single shilling in money. What took away the money power of gold? Law. What gave that power in the first place? Law. Who, then, is so blind as not to see that the money power was in the law, not the gold? The conclusion to which we are driven by the facts in the case is this: Law chooses some one or more of the things that have value, either material or legal, and men estimate or calculate the value of all other things in the units of this one. Law transfers values by means of anything it has chosen to use as a substitute for material or other values.

Money value and commodity value are entirely distinct. They may, but ought not to, both exist in the same material, since commodity value interferes with and often greatly damages money value, which, from the power it alone possesses of forcing all contracts, paying all debts, and transferring all commodities, and canceling all money obligations of whatever sort, is almost infinitely more important, and the injury done is often irreparable, and, as many of the ablest thinkers from Aristotle down to the present time have taught, and as I shall try to prove both by reason and experience, is entirely needless.

The inch and the pound, the units of weight and measure, are invariable, without which quality they would be worthless as measures. They measure at all times and for all persons in the same way, and hence measure justly; but will anybody, capable of thinking at all, claim the same for gold or silver? Why not, if they are proper measures or standards of value? Let us inquire why this difference. It lies simply in the quantity in proportion to the needs for it, of the material used by which to apply the law, which is in every case the standard.

The quantity of the material out of which yard-sticks or pound weights or pint cups are made is a matter of no consequence whatever; but if the law chooses one material, as gold or silver, and gives it the

sole power of money, the quantity of that material becomes a matter of the very last importance. To become satisfied of this, one has only to read the special pleading of the champions of gold to prove, in the face of the world's history to the contrary, that the quantity of that material is sufficient for the money of the world. And that, too, when they cannot help knowing that its quantity in any one country is entirely contingent on the varying natural yield of its mines; on the need for it in other countries; the need for other things in that one country; the continuance of confidence in that one country, and sometimes in other countries, and the will to make, or refrain from making, corners in it by gold gamblers.

When in any country, from any cause, confidence fails and money is needed most, gold—being a valuable and a very portable commodity—is hoarded or flees to other countries, thus destroying the currency of the country, of which it is the whole or the base, and with it the values of everything except debts and fixed obligations, the proportional value of which it greatly enhances. In speaking of the effects of the contraction of the currency in England, in 1821, to return to specie payments after twenty years of great prosperity during the suspension of the same, Alison, in his history of Europe, says:

"It is within bounds to say that the whole loss was above \$500,000,000. * * * It was brought about solely by one cause—the drain of specie; the want of one species of property, but which under our monetary laws, like air to the individual, is indispensable to national life. And it might have been entirely avoided, had the monetary laws permitted the issuing of another species of property to sustain the currency when the one on which all depended was withdrawn; and had the issue of £8,000,000 of bank-notes by the bank, with no gold to pay them, which arrested the panic when at its height, been permitted by the law at an earlier period, so as to prevent it."

No amount of currency is enough for a country, that is not sufficient to readily pay all money obligations and transfer all commodities that are at any one time for sale, without reducing prices so as to injure the producer or the debtor. In every permanently prosperous country, the amount of the money must increase in proportion to the increase of population, and the increased needs for it from other sources. If at any time it falls below this, not always immediately, but with unerring certainty, the distress of both the above classes begins and continues with ever-increasing intensity, until it is relieved either by an increased supply of specie, or oftener by a liberal issue of paper not based on specie, or by a greatly lessened amount of business or property for whose transfer it is needed.

Gold and silver, from their limited and uncertain supply, never have constituted

and never can constitute such currency in whole or in part, unless their place, when they fail, be supplied as a substitute for, not as a representative of them. It is agreed by all great writers on the subject, that the price of all kinds of property and service is fixed by the amount or volume of currency. No imaginary measure or standard measures the value, but the volume of the whole currency of a country fixes the price of each commodity for that country, except in case of commodities sold abroad.

Gold and silver, between nations, are the commodities in which balances of trade are paid. Hence, their price for each country is often not fixed by its own, but by the currency of the country of which it is debtor. A money of the nations is impossible and undesirable in the present state of the world. Even a small decrease in the amount of a currency often makes a very large decrease in the valuation of property and labor, and while enabling the creditor to take what he chooses, ruins the debtor and the laborer.

If this be so, and facts are abundant to prove it, where is the common sense in the toiling millions of this country who must bear all its burdens, listening to the unasked advice of the creditor class who would forever enslave them by, instead of increasing, as they ought, the amount of money, striking out of existence all the paper money,—national bank bills are not money,—and then destroying the silver which is nearly one half the balance? When has this class proposed money measures that were not intended to increase their gains? With one terrible fiat they would sweep out of the country more than half its debt-paying money, and then have the cheek to throw dust in people's eyes by laughing at fiat money. Surely if fiat can thus sweepingly destroy money, it must be competent to the task of making it. * * *

Please remember in conclusion: 1st. There is no measure of value, in the sense of other measurements. 2d. If there were any, gold or silver, or both, from their nature cannot justly measure value. 3d. In all measurements the law, not the material substance is the standard. 4th. So far as there is any measure of value, the quantity of currency is such measure, since it alone fixes the price of all commodities or services.—From "National Suicide," by Prof. O. F. L'Amoreaux.

* * *

Peace and War.

Christendom Makes a Record of Blood in the Vain Endeavor to Establish Universal Peace.

The spirit of war has broken out again throughout the world. We are surprised. We had thought the age of peace had come to stay for centuries, perhaps. The dream of a universal parliament and international harmony had so strongly seized the modern mind, that when the Russian czar proposed the peace conference at the Hague, the leading nations cheerfully and hopefully responded. But scarcely had the conference adjourned when the first spark of war ignited the whole world, and now the nations are mutually trembling at the gates of China, lest, when they have demolished her empire, they be leaping at each other's throats.

Why, then, we ask, did not the strong thought of peace which had become so prevalent, manifest its supremacy and become registered in the external conditions of life? Because, concealed beneath the thought of peace was a deeper and a stronger thought, which was ceaselessly expressing itself unconsciously in the bosom of civilization. That thought was that each of the nations was simply simulating a desire for peace, and was really suffering peace to prevail only until an advantageous moment would arrive when one or the other—England or Russia, Germany or France—riding on the flowing tide of opportunity, would sweep down her opponents beneath the gory crests of desolating war. The feeling for many decades has been instinct in the mind of man that Russia or England, or one of the other nations, was but waiting her opportunity to pounce upon

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her hereditary foe, crushing him with one fell blow and establishing thereby her own international supremacy. The proof of this existing disposition is found in the vast military system which prevails throughout Europe—each nation armed to the teeth, ready, at the word, to be hurled headlong in precipitous war upon the other.

With such conditions the thought of universal peace could never sincerely exist. Outwardly some would mention peace, inwardly they would dread or dream of war. Under such conditions war was sure to come; and today it looks as though the dream of peace would be shattered for years, and gory battlefields would incarnadine the civic strongholds of Christendom. In such times there is but one recourse for the lovers of peace. They must send round the globe the ceaseless current of peaceful thoughts, exalting the glory and emprise of the

reign of peace, and declaring everywhere, in valley and mountain height, in school-room and at merchant's desk, in parliament and palace, in humblest homes and most honored places, that only by the reign of peace are the true interests of humanity conserved; that war is a curse, and though sometimes a seeming necessity never necessary if men are willing to be unselfish and live the larger life of love and brotherhood.

But how unlikely are such thoughts seriously entertained, even in what are known as the religious circles of society. Here comes a bishop of the Methodist church, Earl Cranston, lately returned from a tour around the globe, who, beholding the coveted prize of the Orient for the greedy appetite of Christianity, avows that a war by which Heathendom would be subjected to the civilizing influences of Christendom is justified at any cost, either of filthy lucre or the sacrifice of human life. Christianity is dying at home, therefore it must be strengthened and expanded abroad. If the clergy can arouse the enthusiasm of a crusade, it would be the most fortunate event in the material growth of Christendom which has occurred since Peter the Hermit hurled all Europe against the Mohammedan stronghold, and sought to rescue the Holy City from the grasp of Antichrist.

No doubt every pulpit in the land would thunder with "patriotic" outbursts, stirring the multitudes to martial fervor, if they discerned the possibility of evangelizing all Asia with a Bible saturated with human gore and the prayers of a thousand cannon thundering at the gates of Pekin. This is the mission of the gentle Jesus; this the way "Christian" leaders since the days of Constantine and Charlemagne have ever disseminated the Bible and the tenets of Christianity. Every letter and syllable of the creed is myriad-dyed in the blood of human sacrifices. The established church, alas! craves war, yearns for it, for without conquest she becomes moribund and threatens to offend the nostrils of civilization with the putrid corpse of ecclesiasticism.

But there is a new day and a new religion. * * Peace, peace everywhere, not the peace of criminal resignation, not the peace of wrong and injustice and error and despotism, not the peace of avaricious power which sways its tyrannous sceptre over the weak and poor, not the peace of cowardice and fear, or of cringing sycophancy; but the peace of Truth and Right, and Justice and Love—let this peace be everywhere proclaimed from hut to palace and work-bench to the thrones of reigning dynasties—and ere long the forbidding clouds of horrid war will roll away and the Angel of Peace, blessing the world, will appear amid the glorified heavens to enlighten, ennoble and uplift a terrified, downtrodden and benighted age.—REV. HENRY FRANK, in *Secular Science and Common Sense*, Chicago, Ill.

* * *

The World's News.

Oct. 17.—Russia determines on more independent lines of action in China; Manchuria now in the grasp of the Czar.—Newspapers say the powers will renew the war against China.—Dowie is conducting a campaign in London.—Boers lose 150 men in battle near Vryheid.—Oct. 18.—Annual Festival of the Sun celebrated by Koreshans in Chicago.—Successful test of Zeppelin's airship in Switzerland is re-

ported.—Spain endeavors to counteract influence of U. S. in South America.—Exciting campaign war in doubtful states.—Chancellor von Hohenlohe resigns from the German cabinet.—John Sherman seriously ill at Washington.—Oct. 19.—China and the powers continue to dicker over peace terms.—Britain agitated over American aggressiveness in Egypt and South Africa.—Boers harass the British by tearing up railroads and cutting telegraph lines.—Oct. 20.—Europeans watch the American campaign with interest.—Newspapers had Kruger start for Europe two weeks ago; but he sails today on the cruiser Gelderland.—U. S. refuses to accede to terms of Chinese peace commission.—Peru appeals to McKinley to settle difficulties with Chile.—Oct. 21.—Charles Dudley Warner, American author, dies at Hartford, Conn.—Agreement reported between Germany and England to prevent dismemberment of China; a scheme to get even with Russia.—Weyler is appointed 'captain-general of Madrid.—Chairman Jones' forecast of the election is 257 electoral votes for Bryan; 103 for McKinley; 87 doubtful. Payne's count gives 294 certain for McKinley; 123 for Bryan; 24 doubtful.—Oct. 22.—Spanish cabinet resigns; piqued over appointment of Weyler.—14 people hurt in Chicago street-car collision.—Sultan orders negotiations for construction of two war-ships in U. S.—Little revolution in Santo Domingo ends in victory for the government.—John Sherman reported dying.—Stevenson's estimate of election makes 189 electoral votes certain for Bryan; 138 for McKinley; 120 doubtful; view not very hopeful.—Towne's estimate gives Bryan 321 votes, and 126 for McKinley.—Oct. 23.—Dowie is attacked by medical students in London; mob dispersed by police.—France miffed over Anglo-German alliance.—John Sherman dies at Washington; McKinley issues proclamation; body will be buried at Mansfield, O.

* * *

The Flaming Sword's Exchanges.

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